

Khayrul-Usool fi Hadeethir-Rasool

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah ﷻ and may His peace and blessing be upon his most elect servants:

Some of the terminologies used in the study of Hadith have been mentioned in the ensuing pages. May Allah ﷻ bless us with the inspiration to write that which is correct, and make it a means of benefit for the students starting their journey of knowledge – aameen.

The Definition of Usoolul-Hadith: (أصول الحديث)①

The study of Usoolul-Hadith (Principles of Hadith) is the knowledge by means of which one is able to determine the status of a hadith.

The Aim of Usoolul-Hadith:

The aim of Usoolul-Hadith is to determine the status of each hadith so that one can practice upon acceptable ahadith and one is able to avoid unacceptable ahadith.

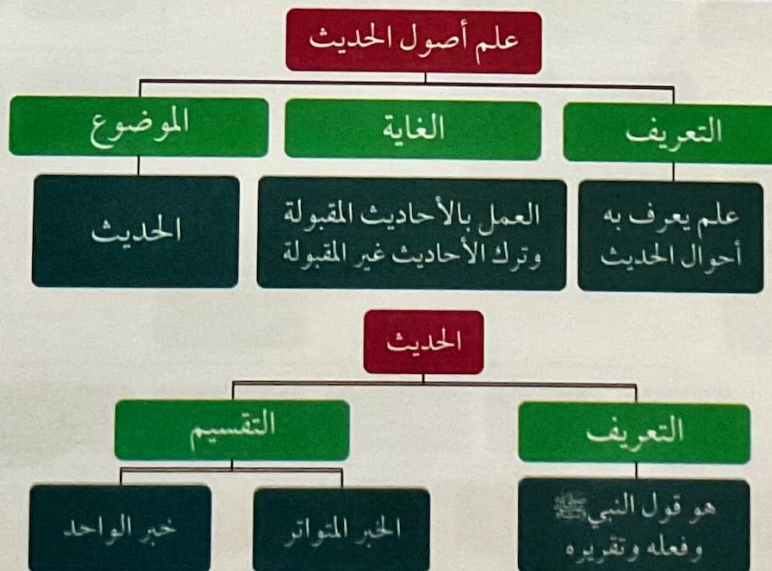
The Subject Matter of Usoolul-Hadith:

The subject matter of Usoolul-Hadith is the Hadith itself.

The Definition of Hadith:②

The statements, actions and silent approvals of Rasoolullaah ﷺ, the Sahaabah Kiraam رَضِيَ اللَّهُ عَنْهُمْ and the Taabi'een رَضِيَ اللَّهُ عَنْهُمْ are referred to as "Hadith"¹. It may also be referred to as an "Khabar" or a "Athar".

¹ The silent approval of Rasoolullaah ﷺ is when he saw a Sahaabi رَضِيَ اللَّهُ عَنْهُ doing something or saying something, and despite knowing what he had done or said, did not stop or reprimand him. Thus, in remaining silent he ﷺ indirectly approved of the action or statement. (The introduction of Fat-hul-Mulhim, p.107)

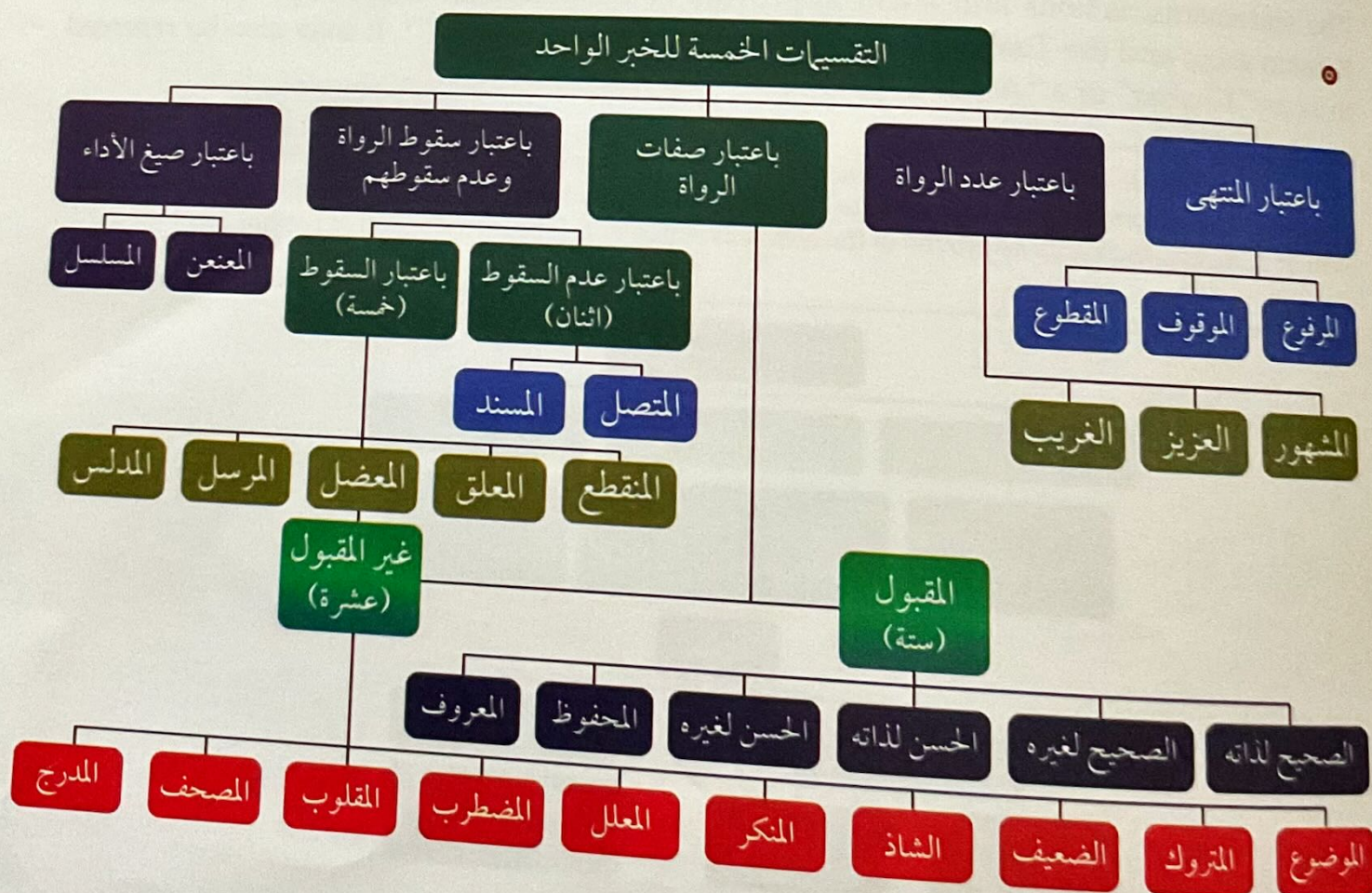


1. Khabar Mutawaatir (خبر متواتر)
2. Khabar Waahid (خبر واحد)

A hadith which has so many narrators in each era that it is impossible to conclude that all these narrators were narrating the same lie.

A hadith which is not narrated by so many people.

In terms of the end of the narration (the last link before Rasoolullaah) a Khabar Waahid is divided into three categories:



1. **Marfoo'** (مرفوع) - A hadith which narrates the speech, action or silent approval of Rasoolullaah ﷺ.
2. **Mawqoof** (موقوف) - A hadith which narrates the speech, action or silent approval of a Sahaabi.
3. **Maqtoo'** (مقطوع) - A hadith which narrates the speech, action or silent approval of a Taabi'ee .

Second Division of Khabar Waahid:

In terms of the number of narrators, Khabar Waahid is divided into three categories:

1. **Mash-hoor:** (مشهور)
A hadith which is not narrated by any less than 3 narrators in any given era.
2. **'Azeez:** (عزيز)
A hadith which is not narrated by any less than 2 narrators in any given era.
3. **Ghareeb:** (غريب)
A hadith which has only a single narrator in any given era.

Third Division of Khabar Waahid:

In terms of the calibre of narrators, a Khabar Waahid is further divided into 16 types:

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|---|--|
| 1. Saheeh Lizaatihi (صحيح لذاته) | 2. Hasan Lizaatihi (حسن لذاته) |
| 3. Dha'eef (ضعيف) | 4. Saheeh Lighayrihi (صحيح لغيره) |
| 5. Hasan Lighayrihi (حسن لغيره) | 6. Mawdhoo' (موضوع) |
| 7. Matrook (متروك) | 8. Shaaz (شاذ) |
| 9. Mahfooz (محفوظ) | 10. Munkar (منكر) |
| 11. Ma'roof (معروف) | 12. Mu'allal (معلل) |
| 13. Mudhtarib (مضطرب) | 14. Maqloob (مقلوب) |
| 15. Musahhaf (مصحف) | 16. Mudraj (مدرج) |

1. **Saheeh Lizaatihi:** (صحيح لذاته)

A hadith in which each and every narrator is absolutely reliable, perfectly retained the entire hadith and which has a chain of narrators which is Muttasil and neither Mu'allal nor Shaaz.

2. *Hasan Lizaatihi*: (حسن لذاته)
A hadith in which there is only a difficiency in the retention of the narrators, although it fulfils all the aforementioned conditions of Saheeh Lizaatihi.
3. *Dha'eef*: (ضعيف)
A Hadith which does not meet the criteria of Saheeh Lizaatihi.
4. *Saheeh Lighayrihi*: (صحيح لغيره)
A Hadith which is Hasan Lizaatihi and can be found with various different chains of narrators.
5. *Hasan Lighayrihi*: (حسن لغيره)
A Dha'eef hadith which can be found with various different chains of narrators.
6. *Mawdhoo'*: (موضوع)
A hadith which has a narrator who has been accused of fabricating narrations and attributing them to Rasoolullaah.
7. *Matrook*: (متروك)
A hadith which has a narrator who is suspected of being a liar or the narration goes against accepted principals of Deen.
8. *Shaaz*: (شاذ)
A hadith, the narrator of which is reliable, however his narration contradicts the narrations of a large group of narrators who are more reliable than him.
9. *Mahfooz*: (محفوظ)
The opposite of Shaaz.
10. *Munkar*: (منكر)
A hadith in which a narrator opposes a group of reliable narrators in his wording or variation of events, together with being a weak narrator.
11. *Ma'roof*: (معروف)
The opposite of Munkar.
12. *Mu'allal*: (معلل)
A hadith in which there is an underlying weakness which causes a deficiency in the authenticity of the narration. Only the most proficient scholars of hadith are able to pick up this hidden discrepancy - not just anyone would be able to notice it.

13. *Mudhtarib*: (مضطرب)

A hadith which has a contradiction in either the wording (**Matn**) or the chain of narrators (**sanad**) which cannot be compensated for by preferring another narration over it (**Tarjeeh**) or by determining a meaning which accommodates both narrations (**Tatbeeq**).

14. *Maqloob*: (مقلوب)

A hadith in which the narrator accidentally muddled up the wording – i.e. by bringing forward what should have been mentioned later and vice versa – or accidentally mentioning one narrator in place of the intended narrator.

15. *Musahhaf*¹: (مصحف)

A hadith in which a word is mispronounced despite the spelling being the same by making mistakes in the diacritical marks or the dots which distinguish letters resembling each other.

16. *Mudraj*: (مدرج)

A hadith in which the narrator adds his own words (for whatever reason it may be).

Fourth Division of Khabar Waahid:

In terms of a narrator being dropped off, or not, there are 7 types of Khabar Waahid:²

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|---------------------|--------------------|
| 1. Muttasil (متصل) | 2. Musnad (مسند) |
| 3. Munqati' (منقطع) | 4. Mu'allaq (معلق) |
| 5. Mu'dhal (معضل) | 6. Mursal (مرسل) |
| 7. Mudallas (مدلس) | |

1. **Muttasil** (متصل): A hadith in which all the narrators have been mentioned.

¹ At times, it has also been referred to as **Muharraf** – Introduction of Fathul-Mulhim, p.142)
This can only really happen in Arabic words. For example; the narrator says غَزَاة (Goat) instead of غَزَاة (Spear).
(translator)



2. **Musnad** (مسند): A hadith in which the sanad is Muttasil right up to Rasoolullaah ﷺ.
3. **Munqati'** (منقطع): A hadith in which the sanad is not Muttasil, rather a narrator dropped off somewhere along the line.
4. **Mu'allaq** (معلق): A hadith in which one or more narrators have been dropped off the beginning of the sanad.
5. **Mu'dhal** (معضل): A hadith in which a narrator has been dropped off from the middle of the sanad or in which two consecutive narrators have been dropped off.
6. **Mursal** (مرسل): A hadith in which a narrator has been dropped off from the end of the sanad.
7. **Mudallas** (مدلس): A hadith in which one of the narrators has the habit of hiding the name of his sheikh or his sheikh's sheikh.

Fifth Division of Khabar Waahid:

In terms of the wording used to relate the hadith, a Khabar Waahid is further divided into two types:

1. **Mu'an'an** (معنعن)
2. **Musalsal** (مسلسل)

1. **Mu'an'an** (معنعن): A hadith in which the word " 'An" has been used in the sanad. It is also called 'An'an.
2. **Musalsal** (مسلسل): A hadith in which all the narrators have used the same wording to relate the narration, or all the narrators have the same attributes or are of the same calibre.

Words used to relate a Hadith:

When relating a hadith, the Muhadditheen generally use one of the following words:



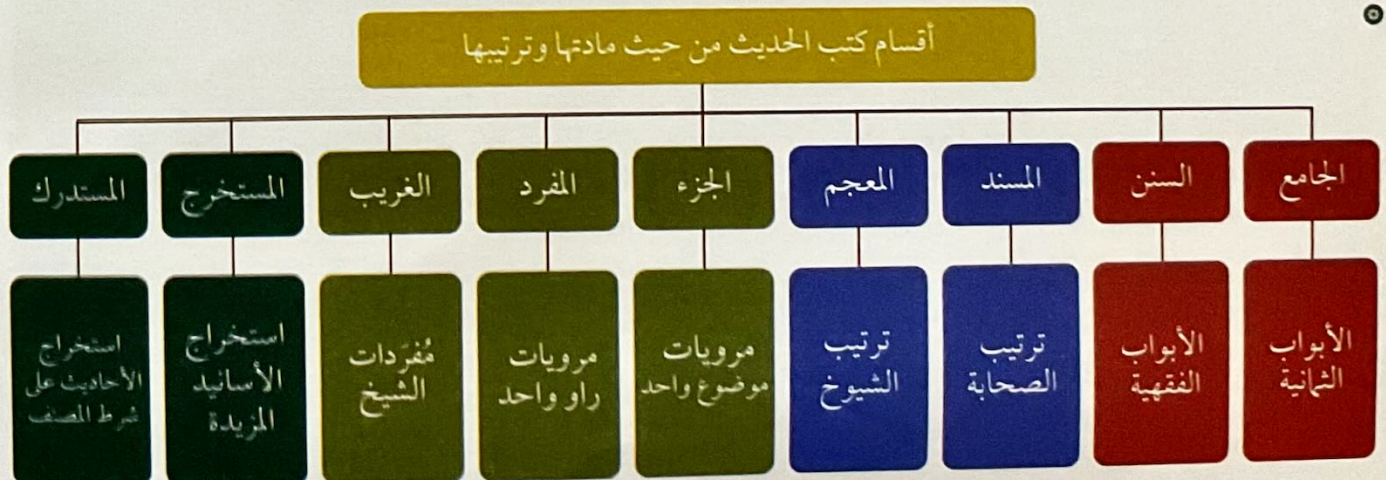
1. Haddathane (حَدَّثني)
2. Akhbaranee (أخبرني)
3. Anba-anee (أنبأني)
4. Haddathanaa (حَدَّثنا)
5. Akhbaranaa (أخبرنا)
6. Anba-anaa (أنبأنا)
7. Qara-tu (قرأت)
8. Qaala lee Fulaan (قال لي فلان)
9. Zakara lee Fulaan (ذكر لي فلان)
10. Rawaa lee Fulaan (روى لي فلان)
11. Kataba ilayya Fulaan (كتب إلي فلان)
12. 'An Fulaan (عن فلان)
13. Qaala Fulaan (قال فلان)
14. Zakara Fulaan (ذكر فلان)
15. Rawaa Fulaan (روى فلان)
16. Kataba Fulaan (كتب فلان)

The slight Difference between "حَدَّثني" and "أخبرني":

According to the earlier scholars of hadith, these words are synonymous. However, the later scholars have mentioned that, if the teacher recites the hadith to a single student, the student would relate it with the word "Haddathanee" and if there were many students, they would all relate it with the word "Haddathanaa". On the other hand, if a lone student recites the hadith to the teacher, he would relate the hadith with the word "Akhbaranee" and if there were many students present, they would all relate the hadith with the word "Akhbaranaa". ('Umdatul-Usool)

The Books of Hadith: ⑤

From various dimensions, it is generally accepted that there are two types of Hadith Compilations:



First Type: There are 9 categories of Hadith Compilations in terms of their Layout and the Order of Contents Jaami'

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|-------------------|------------------------|-----------------------|
| 1. Jaami' (جامع) | 2. Sunan (سنن) | 3. Musnad (مسند) |
| 4. Mu'jam (معجم) | 5. Juz (جزء) | 6. Mufrad (مفرد) |
| 7. Ghareeb (غريب) | 8. Mustakhraj (مستخرج) | 9. Mustadrak (مستدرک) |

1. Jaami' (جامع):

A compilation of Ahadith in which narrations regarding numerous topics are mentioned. These topics include Tafseer (explanation of Quran), 'Aqaaid (Islamic beliefs), Aadaab (Islamic Etiquettes), Ahkaam (laws), Manaagib (Virtues of Sahaabah), Siyar (Battles in Islam), Fitan (Trials before the Day of Judgement), 'Ashraat (Signs of the Final Hour) etc. also referred to as "The 8 Topics". Examples of this type of compilation include Saheeh Bukhari and Tirmizi. As the poet says:

سير آداب و تفسير و عقائد - فتن أحكام و أشراف و مناقب
Siyar, Aadaab, Tafseer and Manaagib
Fitan, Ahkaam, Ashraat and 'Aqaaid

2. Sunan (سنن):

A compilation in which the Ahadith are recorded in chapters corresponding with the order found in the books of Fiqh (Jurisprudence). Examples of this type of compilation include Sunan Abi Dawood, Sunan Nasai and Sunan Ibnu Maajah.

3. Musnad (مسند):

A compilation of Ahadith which follows the order of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in terms of their rank, or their names in alphabetical order, or in terms of the order in which they accepted Islam. Examples include Musnad Ahmad and Musnad Daarami.

4. Mu'jam (معجم):

A compilation of Ahadith according to the teachers of the narrator. Examples include Mu'jam Tabari.

5. Juz (جزء):

A compilation of hadith which all relate to the same topic; for example; Juz-ul-Qiraa'ah of Imam Bukhari, Juz Raf'ul-Yadayn of Imam Bukhari, Juz-ul-Qiraa'ah of Imam Bayhaqi.

6. Mufrad (مفرد):

A book comprising all the narrations of a single narrator.

7. Ghareeb (غريب):

A book comprising the narrations of one of the author's teachers which no one else narrates. (Al-'Ujaalah An-Naafi'ah, p.14; Al-'Arf Ash-Shaziyy)

8. Mustakhraj (مستخرج):

A book comprising complimentary chains of narrators for narrations found in other compilations of Ahadith, such as Mustakhraj Abi 'Uwaanah.

9. Mustadrak (مستدرک):

A book in which we find narrations which match the criteria of other compilations of Ahadith, but which were not mentioned in those particular compilations. Examples of this include Mustadrak Haakim. (Al-Hittah fee Zikris-Sihaah As-Sittah)

Second Type: There are 5 Categories of Hadith Compilations in terms of the Acceptability of the Narrations

The First Category:

Those compilations which contain only Saheeh narrations. Examples include Muwatta Imam Maalik, Saheeh Bukhari, Saheeh Muslim, Saheeh Ibni Hibbaan, Saheeh Haakim, Al-Mukhtarah of Dhiyaa Al-Maqdisi, Saheeh Ibni Khuzaymah, Saheeh Abi 'Uwaanah, Saheeh Ibni Sakan, Al-Muntaqaa of Ibnul-Jaarood.



The Second Category:

Those compilations which comprise various categories of Ahadith - Saheeh, Hasan and Dha'eef - but all the narrations can be used as proof since the Dha'eef Ahadith are also close to Hasan. Examples of such compilations include Sunan Abi Dawood, Jaami'ut-Tirizi, Sunan Nasai and Musnad Ahmad.

The Third Category:

Those compilations of Ahadith which comprise all kinds of narrations; Hasan, Saalih, Munkar etc. Examples of such compilations include Sunan Ibnu Maajah, Musnad Tayaalisi, Ziyaadaat of Ibnu Ahmad bin Hanbal, Musnad 'Abdur-Razzaaq, Musnad Sa'eed bin Mansoor, Musannaf Ibnu Abi Shaybah, Musnad Abu Ya'laa Mawsili, Musnad Bazaar, Musnad Ibnu Jareer Tabari, Tahzeeb of Ibnu Jareer, Tafseer Ibnu Jareer, Taareekh Ibnu Mardwayh, Tafseer Ibnu Mardwayh, Mu'jam Kabeer of Imam Tabari, Mu'jam Sagheer of Imam Tabari, Mu'jam Awsat of Imam Tabari, Sunan Daaraqutni, Hilyah of Abi Nu'aym, Sunan Bayhaqi, Shu'abul Iman of Imam Bayhaqi.

The Forth Category:

That compilation of Ahadith in which all the narrations are weak, besides a few. Examples of this category include Nawaadirul-Usool of Hakeem Tirmizi, Taareekhul-Khulafaa, Tareekh Ibnu Najjaar, Musnadul-Firdaws of Imam Daylami, Kitaabudh-Dhu'afaa of Imam 'Uqayli, Kaamil of Ibnu 'Adi, Tareekh of Khateeb Baghdaadi, Tareekh of Ibnu 'Asaakir.

The Fifth Category:

Those compilations which comprise fabricated "Ahadith". Examples of such compilations include Mawdhoo'aat of Ibnul-Jawzi, Mawdhoo'aat of Sheikh Muhammad Taahir Naharwaani etc.

(Maa Yajibu Hizuhu lin-Naazir of Shaah Waliyyullaah Dehlawi).

The Sihaah Sittah:

This Sihaah Sittah (Six Authentic Compilations) refers to the following 6 books:

1. Saheeh Bukhari (صحيح البخاري)
2. Saheeh Muslim (صحيح مسلم)
3. Jaami' Tirmizi (جامع الترمذي)
4. Sunan Nasai (سنن النسائي)
5. Sunan Abu Dawood (سنن أبي داود)
6. Sunan Ibnu Maajah (سنن ابن ماجه)

Some scholars have included Muwatta Imam Maalik in place of Sunan Ibnu Maajah while others have included Sunan Daarami. These books are called "Sihaah" (Authentic) because the majority of the narrations are authentic since the only books who consist of only authentic narrations are Bukhari and Muslim.

(The introduction of Mishkaat and Al-'Ujaalah An-Naafi'ah).

The Rank of the Sihaah Sittah:

- First:** Saheeh Bukhari (صحيح البخاري) **Second:** Saheeh Muslim (صحيح مسلم)
- Third:** Abu Dawood (سنن أبي داود) **Fourth:** Nasai (سنن النسائي)
- Fifth:** Tirmizi (سنن الترمذي) **Sixth:** Ibnu Maajah (سنن ابن ماجه)

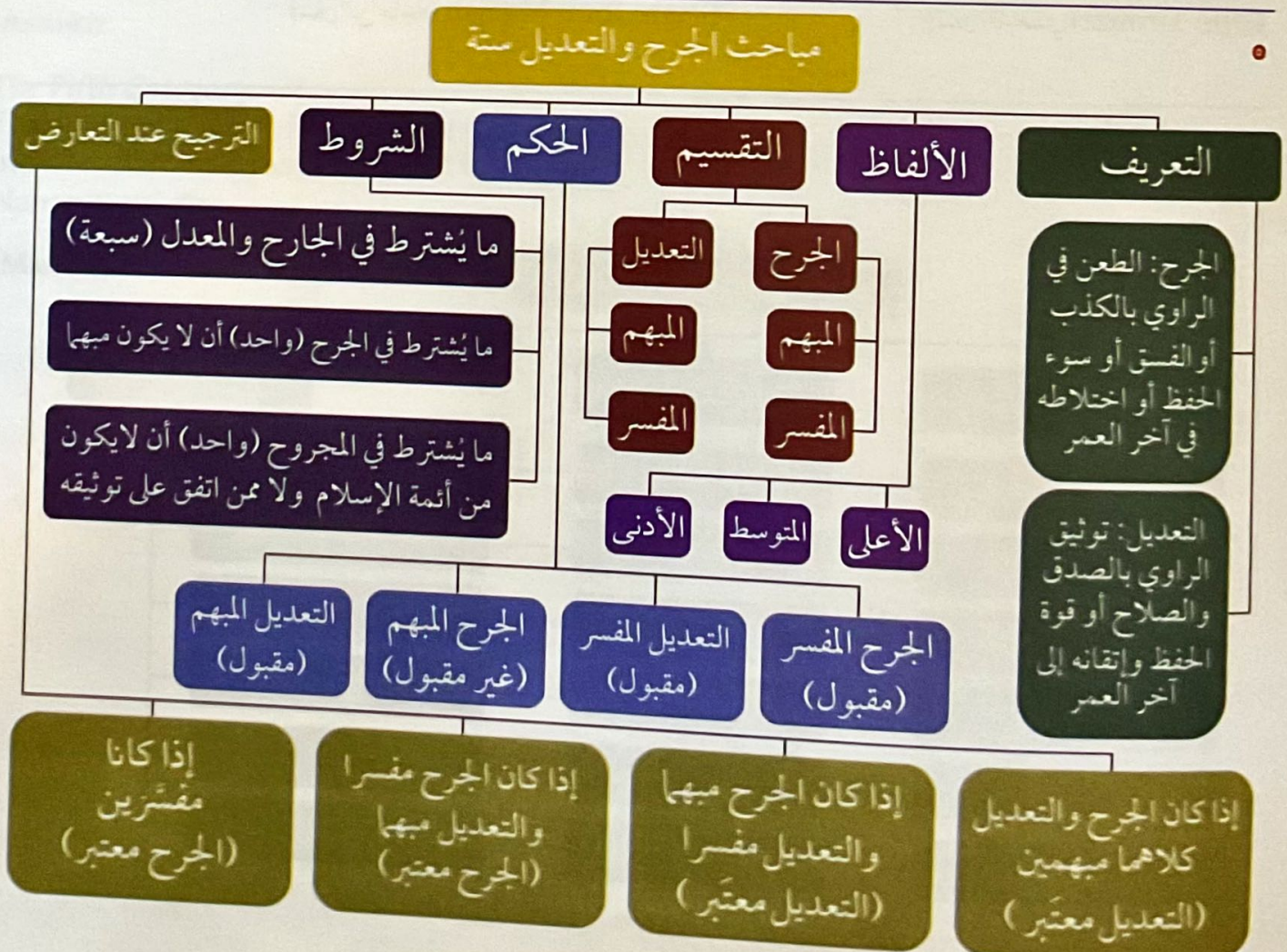


Mazaahib of the Authors:

1. **Imam Bukhari** رحمته الله was a Mujtahid according to what is mentioned in An-Naafi' Al-Kabeer and Kashful-Hijaab. However, in At-Tabaqaat Ash-Shaafi'iyyah (vol.2) and Al-Hittah (p.121) he is recorded as a Shaafi'.
2. **Imam Muslim** رحمته الله is a Shaafi' (Al-Yaani' Al-Janiyy, p.49).
3. **Imam Abu Dawood** رحمته الله was either a Hanbali (Al-Hittah, p.125) or a Shaafi' (At-Tabaqaat Ash-Shaafi'iyyah, vol.6, p.48).
4. **Imam Nasai** رحمته الله was a Shaafi' (Al-Hittah, p.128)
5. **Imam Tirmizi** رحمته الله and Imam Ibnu Maajah رحمته الله were also of the Shaafi' mazhab (Al-'Arf Ash-Shaziyy).

Criticism (جرح) and Praise (تعديل) of Narrators: •

When the Muhadditheen discuss the reliability or unreliability of a narrator, they use various words and phrases to categorise them. Some words indicate a very high level of praise, others are of a moderate or intermediary level, while others indicate the very low level of reliability. The same would apply to criticism of narrators – some words are very mild, others are moderate, while some words are extremely harsh in terms of the level of criticism.



Words of Praise for a Narrator:

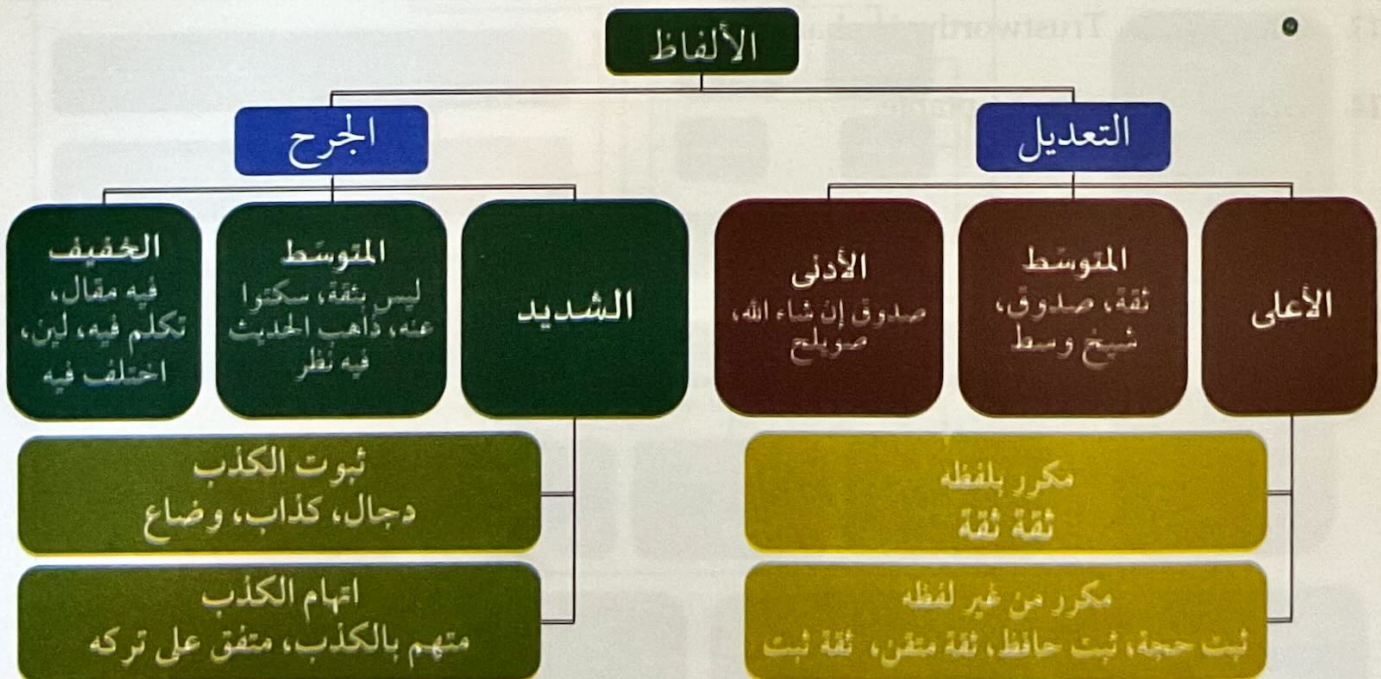
Here are all the words of praise in order, from highest to lowest:

1. ثبت حجة - Reliable, the narrator is used as evidence (against any other contrary narrators).
2. ثبت حافظ - Reliable, the narrator has a perfect memory.
3. ثبت متقن - Reliable, the narrator is thorough.
4. ثقة ثقة - Very reliable.
5. ثقة صدوق - Reliable, trustworthy.
6. لا بأس به - There is nothing wrong with the narrator.
7. ليس به بأس - There is no problem with the narrator.
8. محله الصدق - The narrator is one of honesty.
9. جيد الحديث - The narrator's hadith is good.
10. صالح الحديث - The narrator's hadith is acceptable.
11. شيخ وسط - A moderate narrator.
12. شيخ حسن الحديث - A narrator with good hadith.
13. صدوق إن شاء الله - Trustworthy in shaa Allah.
14. صويلح - Relatively acceptable.

Words of Criticism of a Narrator:

Here are all the words of criticism in order from the harshest to the mildest:

1. كَذَّابٌ دَجَالٌ - Blatant liar, like Dajjaal.
2. وَضَاعٌ يَضَعُ الْحَدِيثَ - Blatant fabricator, fabricates hadith.
3. مَتَّهَمٌ بِالْكَذِبِ - Narrator has been accused of lying.
4. مُتَّفَقٌ عَلَى تَرْكِهِ - All the muhadditheen agree that This narrator should be abandoned.
5. مَتْرُوكٌ - An abandoned narrator.
6. لَيْسَ بِثِقَةٍ - Not a reliable narrator.
7. سَكَتُوا عَنْهُ - The scholars have not mentioned anything about him.
8. ذَاهِبُ الْحَدِيثِ - The narrator's hadith should not be taken.
9. فِيهِ نَظَرٌ - The narrator should be reconsidered.
10. هَالِكٌ - This narrator is a destroyed (lost case).
11. سَاقِطٌ - Abandoned.



12. واه بمرّة - Absolutely weak.
13. ليس بشيء - The narrator is worthless.
14. ضعيف جدًا - Extremely weak.
15. ضعّفوه - The scholars have considered him weak.
16. ضعيف واه - Weak, useless narrator.
17. يضعّف - The narrator is normally declared weak.
18. فيه ضعف - There is weakness in him in terms of narrating hadith.
19. قد يضعّف - Sometimes the narrator is regarded as weak.
20. ليس بقوي - The narrator is not strong.
21. ليس بحجة - The narrator is not used as evidence.
22. ليس بذلك - The Narrator is not all that good.
23. يعرف وينكر - A known narrator but he is rejected.
24. فيه مقال - The scholars have criticised him.
25. تكلم فيه - The scholars have discussed his weakness.
26. لّين - Weak.
27. سيّ الحفظ - The narrator has a weak memory.
28. لا يحتجّ به - The narrator's hadith cannot be used as evidence.
29. اختلف فيه - The scholars have differed regarding him.
30. صدوق لكنه مبتدع - The narrator is honest, although he is an innovator.

(The introduction to Meezaanul-I'tidaal)

The Types of Criticism and Praise:

Any criticism or praise of any particular narrator is of two types:

1. *Mubham* مبهم (Inadequate)
2. *Mufassar* مفصّل (Detailed)

1. Inadequate Criticism or Praise: Such criticism or praise of a narrator which is not substantiated with any reason.

2. Detailed Criticism or Praise: Such criticism or praise of a narrator for which adequate reasons have been provided.

The Acceptance or Rejection of Criticism or Praise:

Detailed criticism and praise are unanimously acceptable according to the Muhadditheen. As for inadequate criticism or praise, the correct view is that such criticism will not be accepted while such praise is acceptable, although some of the scholars have recorded a difference of opinion in this regard among the senior scholars of hadith. The accepted view (as mentioned above) is the mazhab of Imam Bukhari رحمته الله, Imam Muslim رحمته الله, Imam Tirmizi رحمته الله, Imam Abu Dawood رحمته الله, Imam Nasai رحمته الله, Imam Ibnu Maajah رحمته الله and the vast majority of Muhadditheen, as well as the Jurists of the Hanafi mazhab رحمته الله.

Conditions for Accepting Criticism and Praise:

For detailed criticism and detailed praise to be accepted, the one criticising or praising needs to meet the following criteria:

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|--|-----------------|------------------|
| 1. Knowledge | 2. Piety | 3. Righteousness |
| 4. Honesty | 5. No prejudice | |
| 6. Knowledge of the reasons for criticism and praise | | |

Furthermore, specifically, for the detailed criticism of any narrator to be accepted, the critic needs to be free of:

1. Undue rigidity (Ta'annut) and excessive harshness (Tashaddud).

Some of the Muhadditheen who have been considered biased in their criticism include Imam Daaraqutni and Khateeb Baghdaadi رحمته الله.

Some of the Muhadditheen who have been considered unduly rigid (in the sense that they are not prepared to accept any view contrary to their criticism despite reasonable evidence) include Ibnul-Jawzi, Umar bin Badr Al-Mousili, Radhi San'aani Lughawi, Jawzqaani the author of Kitaabul-Abaateel, Sheikh Ibnu Taymiyyah Harraani, Majdud-Deen Lughawi the author of Qaamoos رحمته الله.

Some of the Muhadditheen who have been considered unduly harsh include Abu Haatim, Imam Nasai, Ibnu Ma'een, Ibnu Qattaan, Yahya Al-Qattaan, Imam Ibnu Hibbaan رحمته الله.

Conflicting reports of Criticism and Praise:

There are four possible reasons why the reports regarding a specific narrator could seem contradictory:

1. Both the criticism and the praise are inadequate.
2. The criticism is inadequate but the praise is detailed.
3. The criticism is detailed while the praise is inadequate.
4. Both the criticism and praise are detailed.

In the first and second instance, the criticism is not reliable and, therefore, the praise is accepted. In the third and fourth instance, the criticism is preferred over the praise on condition the criticism has not come from a person who is considered biased, extremely harsh or unduly rigid in his criticism.

Note: The criticism of Imam Abu Hanifah رحمہ اللہ, which has appeared in the books of those who differ or disagree him, will never be acceptable. This is due to the fact that every kind of praise of Imam Abu Hanifah رحمہ اللہ is crystal clear. As for the criticism, some of the Muhadditheen have mentioned either inadequate reasons for their criticism, others have been counted among those who are biased, extremely harsh or unduly rigid in their views and, as we have already explained, such criticism is not reliable according to the standards of the Muhadditheen رحمہم اللہ.

(Ar-Rafu' wat-Takmeel fil-Jarhi wat-Ta'deel)

(Hazrat Moulana) Khayr Muhammad Jaalandhari رحمہ اللہ 10 Ramadhaan 1344 AH

Appendix:

Objection: Those who are averse to the Hanafi Mazhab always present the argument that Sheikh 'Abdul-Qaadir Jaylaani رحمته الله counted the Hanafis as a deviated sect, calling them "a misguided sect of murji-ah¹".

Answer: For a detailed answer to this objection, kindly read pages 25 and 26 of 'Allaamah 'Abdul-Hayy Lakhnawi's رحمته الله book, Ar-Rafu' wat-Takmeel as this should prove to be more than sufficient. However, a concise answer to this objection is as follows:

Sheikh 'Abdul Qaadir Jaylaani رحمته الله was specifically referring to the deviated Ghassaaniyyah sect, which was founded by Ghassaan bin Abaan Kufi. This man was a Murji-ah in terms of his beliefs, but claimed to follow the mazhab of Imam Abu Hanifah رحمته الله in terms of jurisprudence. Since this deviated man and his followers would refer to themselves as "Hanafiyyah" (followers of the Hanafi mazhab) despite the fact that their beliefs were that of the Murji-ah and despite the fact that they were out of the fold of Ahlus-Sunnah wal-Jamaa'ah, Sheikh 'Abdul Qaadir Jaylaani رحمته الله referred to this deviated sect by the very name they would use to promote themselves, while discussing the fundamental differences in beliefs. Accordingly, Hazrat Sheikh 'Abdul Qaadir Jaylaani رحمته الله writes:

"As for the 'Hanafiyyah', they are the followers of Abu Hanifah, Nu'maan bin Thaabit. They claim that iman refers to the recognition of Allah سبحانه وتعالى and testifying to belief in Allah سبحانه وتعالى and his Messenger صلی اللہ علیہ وسلم".

Otherwise, how could the respected and noble sheikh disparage those who follow Imam Abu Hanifah رحمته الله in the fundamentals of faith and in jurisprudence? The fact of the matter is that, he mentions the name of Abu Hanifah رحمته الله with as much honour and respect as he mentions the names of all the other Mujtahideen. As proof, we present a quote with regards to the time of Fajr:

"And Imam Abu Hanifah رحمته الله said: It is better to perform the fajr salaah when the sky has become bright".

(Hazrat Moulana) Khayr Muhammad Jaalandhari رحمته الله

13 Jumaadal-Ulaa 1353 AH

¹ The Murji-ah sect believe, amongst other deviated beliefs, that imaan is sufficient for salvation and that one will receive the rank which Allah سبحانه وتعالى has destined for him regardless of whether he does any good deeds or not. (translator)